PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Prayer for The American Lutheran Church

Look with favor, Lord of the Church, upon the Constituting Convention of The American Lutheran Church. So guide its members that the leaders they choose, the deliberations they pursue, and the decisions they make may be directed by Thy Holy Spirit. Let Thy will become their desire.

Thy blessing upon the Church which is now to be established: upon its congregations and people, upon its pastors and teachers and missionaries, upon those who lead it. Make us mindful of our common treasure of faith. Increase in us love for Thee and for one another. Bind us together in the unity of Thy holy love.

Thy hand of mercy over all men, compassionate Lord. Heal their hurts, bind up their wounds. Let Thy redeeming love be known, Thine abiding mercy published throughout all the world. Let dissension and hatred cease, let Thy peace bring peace to men.

In the blessed Name of Jesus, hear our prayers and grant our petitions.

Amen.

APRIL 5, 1960
VOLUME 44
NUMBER 14

Lutheran Herald

Convention Hymn

Lord, Thy name we gladly praise
As we gather here before Thee,
Joined in heart our voice we raise
Singing of Thy grace and mercy.
Graciously lead Thou the way
As we walk as one this day.

Help us trust Thy promise true
And be minded Thee to follow,
Crown of life to see anew,
Hope undimmed by any sorrow.
Move our hearts with joy today
Thee to thank and praise, we pray.

Burnish, Lord our thoughts alway
That each word and deed shine brightly,
Be a light along the way,
Help all men to serve Thee rightly,
Show in love Thy wondrous word,
True to Thee, Thou living Lord.

Bless each step along the way
As we walk Thy path together,
Close to Thee and never stray,
Bearing burdens of each other,
Till we join Thy hosts above
Praising Thee, our God of love.

ALFRED H. EWALD
January 14, 1960

Tune: TE DEUM
No. 167 Service Book and Hymnal

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Editor: O. G. M
Associate Editor: WILLIAM H.
Assistant Editor: MELVA

Official organ of The Evangeli
theran Church. Published week
Augsburg Publishing House, 426
Fifth Street, Minneapolis 15, Minn
dolph E. Haugan, General Manag
bert E. Anderson, Circulation M
Subscription price, United Stat
Canada per year, $3.00. Entered
ond class matter, January 14, 1
the post office at Minneapolis,
under the act of March 3, 1879
ed in the United States of Ame
Augsburg Publishing House, Mi
15, Minnesota.

© Augsburg Publishing House.

he Way of uffering

The Way of the Cross
A Lenten Series by Robert Gronlund

Then Pilate took Jesus and scourged Him (*John 19-1*)

Read John 19:1-3, 16-18

The Greek cross with equal arms came into common use by supplanting XP as a symbol. The designation "Greek" is medieval. The more literal Western mind has settled on the form most likely resembling that used at the Crucifixion, while the Greeks have transformed the instrument of cruelty into an ornament.

; we have seen these past weeks, Jesus had to travel the Way of Humiliation, Loneliness, Disap- ment, Misunderstanding, and Rejection and now ials reach a climax as Suffering, physical suffering, lded to the already burdensome mental, spiritual emotional anguish.

was Napoleon who said, "It requires more courage uffer than to die." This is especially true of the ring with which Jesus was afflicted. It began with scourging, being struck by a whip with stones and r sharp objects attached. Many died under its bit- blows alone. Then there was the heavy, rough , half carried, half dragged on that lacerated back finally crucifixion itself, the most terrible and izing death ever devised by man. Despite all our ern brutality, even the most evil despot has not rrected crucifixion, so fearful is its memory.

is a form of death calculated to strain every nerve muscle. There were the nails, the open wounds, the ning, raging thirst, the swarming insects, the high r, dizziness, cramps—all this the crucified had to ure pinioned between heaven and earth unable to e, with every breath deep agony. There may be e sharply painful deaths but none so agonizing, none ong. And on top of all this physical torment, Jesus a deep consciousness of all the world's sin, of the t, deep aching gulf that man through his careless- and wickedness had erected between himself and d.

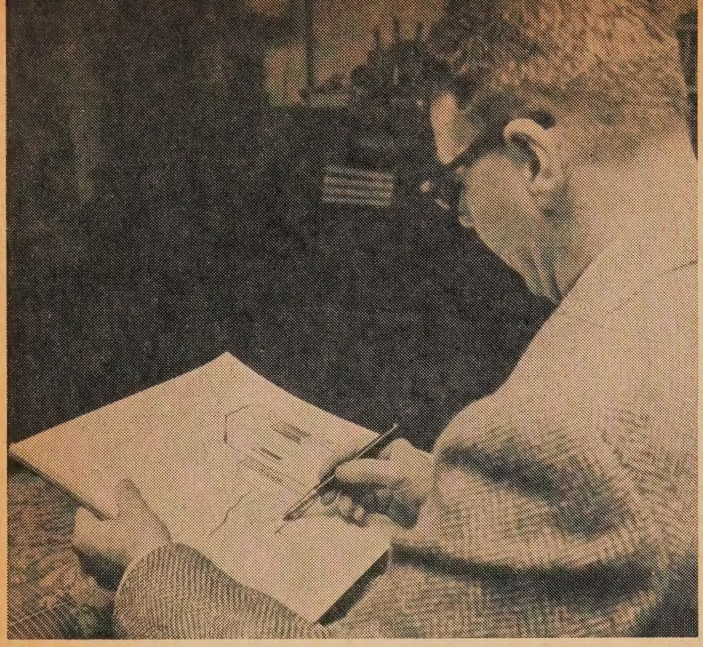
Why? Why? That is always the question we ask of fering. In most cases it is an unrealistic and unthink- question but not so here. Why should this innocent of God whose whole life was characterized by lov- acts of helping people, of leading them to God, be jected to such sufferings reserved only for the basest criminals?

t was done for us in our place, in our stead; so that might know God and his great love and live in imate communion with him! When the famous eek poet Aeschylus was on trial for his life, he was spared by his brother coming into the courtroom and without a word displaying the stump that remained from the arm given in defense of his country. So our Brother suffered in our place and displaying his wounds before the judgment seat of God wins our acquittal.

Alas and did my Savior bleed,
And did my Savior die?
Would he devote that sacred Head,
For such a worm as I?

the hymnwriter asks. And the amazing answer that comes back is, "Yes, he did it all for you!" So this is sanctified suffering that we view. It has meaning.

It is, of course, sheer blasphemy, to liken our sufferings to that of Jesus. We are far from spotless Lambs of God. If God were to mete out an eye for an eye, a tooth for a tooth, as punishment for every sin, we would not be able to withstand the intensity of our suffering. Also this suffering of Jesus is not just suffering from natural causes but came from complete submission to God's will. Much of our suffering is natural or normal in the sense that the body breaks down or life is harsh. No, there is no comparison. Yet, because Jesus suffered we are strengthened in our suffering. No matter what its cause, whether in the course of human frailty, our own foolishness or for his Name's sake, we know that we can endure as he endured, for he is with us and near us. His helping hand and saving strength is ever a power on which we can draw. Amen.



(1) The puppet seems to have come into its own in America today with the impetus of TV programs featuring an endless number of marionette characters. Newest addition to this bestringed population of unique personages are characters from out of the Holy Bible. Creators of these Bible people on strings are a husband and wife team, Mr. and Mrs. Leslie Beaton of Rye, New York. Here Mr. Beaton does the sketching which is preliminary to all set designs.

(2) Legs and feet for Biblical characters must be as care shaped as hands and faces since they always appear or in sandals. Here Mr. Beaton finishes some limbs. H an art director with a large agency when he isn't wo with the puppets at home. He helps write the stories, the figures, and design the stage settings. He regards his tribution purely as a hobby.

- - - - - - - - - - SUNDAY SCHO

(5) Dr. Clayton D. Griswold and Reverend Carson S. Wasson, ministers of the Rye Presbyterian Church meet the Good Samaritan. The two eminent clergymen worked together to introduce the Beaton marionettes to the religious educational and television world. Churches, schools, community organizations, civic clubs—these too, receive the filmed versions of these marionettes.

(6) Seasonal puppets, like these at Christmas time, adorn Beaton Christmas tree where neighborhood children com examine and sometimes imitate with puppets of their The Beatons have inspired a number of the local chi to build their own puppet shows. Mrs. Beaton's attentio detail is so great that she even washes all the Bible ch ters' clothing so that they will wrinkle and dry on the fi in an appearance of age and wear.

abel Beaton, who is a sculptor turned puppeteer, models iblical characters in plasticene after which they are cast istic wood. She collects faces as other people collect s—stores them in her mind as she walks about town. ructed of synthetic wood, the puppets are about twenty- nches tall, about one-third human size. All props and settings are designed to correspond in scale.

(4) Selected because of their particular appeal to children, the Bible stories created by these puppets are filmed and shown over TV to which they have been distributed nationally. Costumes are first wrung out of water in which they have been dyed and soaked. They are then draped onto the figure to give an illusion of age and of having been worn. Most of the costumes are hand-dyed to simulate dyes used in Biblical times.

N STRINGS - - - - - - - - - - - - - -

Mrs. Beaton arranges the lighting on stage during a re- al of her performance of The Good Samaritan, one of a of Sunday school presentations prepared by Mrs. Bea- nd her husband under the sponsorship of the Protestant Commission. Shown here are the lawyer (holding scroll ght) his kindly friend (at left), and in the background evite, the one who "passed by on the other side."

(8) Young people of the suburban neighborhood in Rye, New York, where the Beatons work and live, often gather to watch the dramatic presentation of a Bible story as the Beatons are in rehearsal. This shows a rehearsal in the workshop theatre. These Biblical plays require a great deal of research, and the family Bible is always about when scripts are being worked up. The Beatons consult famous paintings and Bible historians for their source material.

Studies in the Book of Genesis

One in a Series by C. L. Bru

In the last study a question was raised about "proportion." For example, why did the Genesis writer give four chapters and 96 verses to the Flood Story, and so much less material to other and preceding events? Further, why does such dramatic change take place in Genesis? In the first eleven chapters there was a universal sweep to events. Beginning at chapter twelve, events are confined to the activities of one family, AND, why is there given to this one family and four of its generations so much material, thirty-nine of the fifty chapters of Genesis?

As to the first question on "proportion" raised in respect to the Flood Story, what answer can you give? Your answer should enable you to have real insight as to sin's devastating power on man's moral, social and spiritual life. Also in the Flood Story take note of the godly seed, one person and his family, and even from this godly family you can learn about sin's influence.

Do you sense how great is God's hatred of sin, *why* God hates sin, and how severely God will judge and thwart sin?

Although it was a world devastated by sin and judged severely by God, it was—and is—still a world loved by God, and there was—and is and shall be—a people in this world that God wanted—and ever shall want—to redeem from the awful, self-destroying, anarchistic power of sin and evil. Take note that, even after the flood and purging, sin showed itself in the lives of the few that remained (Gen. 9:20-28). Collectively, and in time, sin expressed itself in man's continued effort to be "like God" (Gen. 11:1-9). God controlled these movements historically through culling, or restraining acts of judgment. The two events of sin's continued manifestation are told by the Genesis writer rather hurriedly, for he wants to get to something new and different. The new and different begins in Genesis 11:27 and continues for the rest of the Scriptures, Genesis 11:27 through the Revelation. It is a new strategy. Though global in concern and in ultimate intent, the actual story as it begins in Genesis is very restricted in terms of places and of persons, one family and four generations.

Once again you are asked to read and reread the Abraham Story, Gen. 11:27 to 25:11, and as you read, make a deliberately prayerful effort to master detail, and most assuredly to master the purpose of the story.

1st Reading Suggestion: Read Gen. 11:27-25:11 and converse with it by asking: "What is there?" answer can be: "A narrative about Abraham to 18 settings." Set upon paper your 18 settings, and each a name.

2nd Reading Suggestion: As you read the Abr Story did you become acutely aware of place—of t and of separate but related events? What of place? you trace on a map their journeyings? What of t Did you find the ages of Abraham, 75, 86, 99, 100, The age of Sarah?—What of events? Within events did you note specific instances of spiritu sponses associated with an "altar" and the "calling the Name of the Lord"? Set these three though paper in separate but paralleling columns.

Place (Where?)	Time (When?)	Spiritual Responses (W
11:21 Ur of Chaldea		
12:1-3 At Haran		
12:4-9 At Canaan	75 years old	Built an alter

3rd Reading Suggestion: Again use pen and (or type) and write out all the promises of God 12:1-3; 12:7; 13:14-17; 15:1-4). There are eight promises. Also mark and number them in your Use your imagination to make the story that surr these promises live. Be alert for (a) dialogue, fo progression that moves from a GENERAL stat TO very SPECIFIC statements, and for (c) the fold nature of the promise. Take note *how* G veals Himself (underline), and observe how and God identifies Himself as He does (e.g. Gen. 17:1).

4th Reading Suggestion: Read the Abraham again. Realize that there is not a carelessly chosen in the whole story, e.g. "barren" in 11:30; also The story builds to a dramatic climax that is na in Gen. 22:1-19. Bear in mind that this is numb of the 18 settings.

The Abraham Story does not end with Ge Three more incidents follow, the burial place 23), the finding of a wife for Isaac (Gen. 24) Abraham's remarriage and death (Gen. 25:1-11). first two of these three closing events in the li Abraham are also climactic and should be relat being a dramatic application of the eight-times- promises.

5th Reading Suggestion: For a last study on the ham Story think and read devotionally. Which o the 18 settings impressed you the most. Make it pe in thought and application.

The Closing Convention

The Twenty-fourth General Convention of The Evangelical Lutheran Church will be held in Central Lutheran Church, Minneapolis, Minnesota, April 19-21, 1960.

)AY EVENING, April 19, 1960, Session 1

) Devotions ..... Dr. H. L. Foss

; PRESIDENT'S MESSAGE
GENERAL SECRETARY'S REPORT
TREASURER'S REPORT
ELECTION OF GENERAL OFFICERS
CHURCH COUNCIL RESOLUTIONS

NESDAY MORNING, April 20, 1960, Session 2

0 Morning Worship ..... Dr. L. M. Stavig
Special Music ..... Fairview Nurses' Chorus

5 REPORTS AND RESOLUTIONS
Education
Home Missions
Foreign Missions
Charities
Pensions

NESDAY AFTERNOON, April 20, 1960, Session 3

0 Devotions ..... Dr. Mars A. Dale

5 REPORTS AND RESOLUTIONS
Publication
Parish Education
Evangelism
Greetings from Auxiliaries and Special Services

0 DISTRICT MEETINGS

'RICT	MEETING PLACE
rn	Minneapolis Auditorium, Lower Level
Minn.	Minneapolis Auditorium, Lower Level
Minn.	Minneapolis Auditorium, Lower Level
Central	Main Church
Dak.	West Transept
No. Dak.	Minneapolis Auditorium, Lower Level
Rocky Mountain	Lower Level, Main Church
Pacific	Room 222 (2nd Floor, South Wing, Parish House)
California	East Transept
Canada	Choir Rehearsal Room 9 (Lower Level, North Wing Parish House)

WEDNESDAY EVENING, April 20, 1960, Session 4

7:30 Devotions ..... Mr. Norman H. Nelson
REPORTS AND RESOLUTIONS
Board of Trustees
Stewardship
Lutheran Cooperation

THURSDAY MORNING, April 21, 1960, Session 5

8:30 Morning Worship ..... Dr. S. C. Eastvold
Special Music ..... Seminary Wives' Chorus

9:15 BOARD ELECTIONS
ELECTION OF SEMINARY PROFESSORS
CORPORATION BUSINESS MEETINGS
UNFINISHED DEPARTMENTAL BUSINESS

THURSDAY AFTERNOON, April 21, 1960, Session 6

2:00 Devotions ..... Dr. J. A. Aasgaard

2:15 UNION MATTERS

THURSDAY EVENING, April 21, 1960, Session 7

7:30 CLOSING SERVICE
Sermon ..... Dr. T. F. Gullixson
Liturgist ..... Dr. O. H. Hove
Chorus ..... Pastors and Pastors' Wives

The Constituting Convention

The Constituting Convention of The American Lutheran Church will be held in the Minneapolis Auditorium, Minneapolis, Minnesota, April 22-24, 1960.

Friday, April 22

8:00 A.M. The Communion
Central Lutheran Church

10:30 A.M. Procession
From Central Lutheran Church to Minneapolis Auditorium

11:00 A.M. First Session

The Opening Service ..... Dr. L. S. Price
Convention Chaplain

Business Session

CALL TO ORDER ..... Dr. William Larsen
Chairman

ORGANIZATION OF THE AMERICAN LUTHERAN CHURCH

- Adoption of Agenda
- Report of Credentials Committee
- Appointment of Convention Committees
- Certifications by the presidents
  - American Lutheran Church
    Dr. Henry F. Schuh
  - The Evangelical Lutheran Church
    Dr. Fredrik A. Schiotz
  - United Evangelical Lutheran Church
    Dr. William Larsen
- Ceremony of Joining Hands
- Adoption of Constitution and Bylaws
- Adoption of Amendments to Bylaws
- Adoption of Articles of Incorporation
- Affirmation of Articles of Union
- Attestation of Certifications

ELECTION OF PRESIDENT OF THE AMERICAN LUTHERAN CHURCH

GREETING ..... Dr. John Stensvaag
Minneapolis, Minnesota
President, Lutheran Free Church

CLOSING PRAYER ..... The Chaplain

2:30 P.M. Second Session

The Opening Service ..... The Rev. Oscar A. And
Moorhead, Minn

BUSINESS SESSION

ELECTION OF VICE-PRESIDENT

ELECTION OF SECRETARY

ELECTION OF CHURCH COUNCIL
(members at large)

ADOPTION OF SCHEDULE OF TERMS FOR MEMBERS OF CHURCH COUNCIL

RATIFICATION OF MEMBERS OF BOARDS, C MISSIONS, AND STANDING COMMITTEES

ELECTION OF STANDING COMMITTEE ON LATIONS TO LUTHERAN CHURCHES

ELECTION OF MEMBERS OF BOARDS OF IN TUTIONS

ELECTION OF NOMINATING COMMITTEE NEXT CONVENTION

ELECTION OF COMMITTEE ON RESOLUTI FOR NEXT CONVENTION

CLOSING PRAYER ..... Dr. Hugo Eski
Rocksville, Mar

7:30 P.M. Stewardship Evening

HYMN SING ..... The Rev. John Schultz, L
Fargo, N.

DEVOTIONS ..... The Rev. George J. Grew
Seattle, V

STEWARDSHIP MESSAGE, The Dept. of Stewar

CLOSING PRAYER ..... Mr. Al. Doe
Minneapolis, I

Saturday, April 23

8:30 A.M. Third Session

MATINS ..... The Rev. G. S. Thompson, Lit
Eau Claire,

BUSINESS SESSION

Financial Reports
Presentation and Adoption of Budget

eeting .....Dr. Raymond Wargelin
Hancock, Michigan
ce-Chairman, Joint Commission on Lutheran Unity
eeting of Corporations
ovisional Adoption of Constitutions of Auxiliaries

)SING PRAYER .....Dr. Theodore Fenske
St. Paul, Minnesota

P.M. Fourth Session

ENING SERVICE ....The Rev. Herman Mees Meyer
Fullerton, California

SINESS SESSION

SOLUTIONS ON RELATIONSHIPS
'ational Lutheran Council
(a) Resolution applying for membership
(b) Election of councillors
anadian Lutheran Council
utheran World Federation
(a) Resolution applying for membership
(b) Authorization of election of delegates
Vorld Council of Churches
(a) Resolution applying for membership
(b) Authorization of election of delegates
esolution on Fellowship with the Lutheran Free Church
esolution on Fellowship with other Lutherans

OPTION OF PENSION PLAN

SOLUTION ON DISCHARGE OF JOINT UNION COMMITTEE

SIGNATION OF HONORARY PRESIDENT

HER BUSINESS

SSAGE TO THE CHURCHES OF THE AMERI-AN LUTHERAN CHURCH
eading of proposed Message by the chairman
esolution of adoption and transmittal

SING PRAYER .....Mr. John Gebuhr
Des Moines, Iowa

JOURNMENT

P.M. Convention Banquet
mington Hotel

P.M. COLLEGE CHOIR CONCERTS

gustana College Choir
niversity Lutheran Church of Hope, 601 13th Ave. E., Minneapolis

Capital University Choir
Gustavus Adolphus Lutheran Church, Arcade at Hoyt, St. Paul

Concordia College Choir
Alexander Ramsey High School, 1261 Highway No. 36, St. Paul

Dana College Choir
Bethlehem Lutheran Church, 41st and Lyndale Ave. S., Minneapolis

Luther College Choir
South St. Paul High School, 7th Ave. N. and N. 2nd, South St. Paul

Pacific Lutheran College Choir
Christ Lutheran Church, Park St. and University Ave., St. Paul

St. Olaf College Choir
Robbinsdale High School Auditorium, 37th and Toledo Ave. N., Minneapolis (on Highway 100)

Texas Lutheran College Choir
Zion Lutheran Church, Lyndale Ave. and 26th Ave. N., Minneapolis

Wartburg College Choir
Bethel Lutheran Church, 16th Ave. S. and 41st St., Minneapolis

Sunday, April 24

Forenoon: Guest preachers at services in churches in surrounding area

3:00 P.M. Robed Processional from Central Lutheran Church to the Auditorium

3:30 P.M. Service of Installation
Liturgist—Dr. L. S. Price, Convention Chaplain
Institutor—Dr. Henry F. Schuh
Preacher—Dr. Alvin N. Rogness
Anthems—Combined Seminary Choirs

8:00 P.M. Festival of Music

Greeting—President of The American Lutheran Church

Una Sancta—Cantata .....Paul Christiansen

Paul J. Christiansen, Director

Assisted by

George S. Schultz, Narrator

Sigurd G. Frederickson, Baritone

Kathryn Ulvilden Moen, Organist

The St. Olaf College Band, augmented by members of the Concordia College Band.

Una Sancta

By Howard San

"I AM THE LORD THY GOD.
"THIS IS MY NAME FOREVER . . .
"AND THUS I AM TO BE REMEMBERED THROUGHOUT ALL GENERATIONS. . ."

These words open "Una Sancta," the new festival cantata written by Paul J. Christiansen for the constituting convention of The American Lutheran Church.

Paul Christiansen is shown here with his father, the famed St. Olaf College composer-director, the late F. Melius Christiansen. The elder Christiansen directed a chorus of 2,000 in an original work at the founding of The Norwegian Lutheran Church of America (now the ELC) in 1917.

With Mr. Christiansen as conductor, the cantata will be performed for the first time the last night of the convention—Sunday, April 24—by the nine choirs of the new church's colleges, in a 550-voice testament-of-music to the founding of The ALC.

The composer, who himself is part of the distinguished Lutheran choral tradition, hopes that the life of the cantata will not stop there.

"I hope it will be used to unify people," said Mr. Christiansen in an interview. "I hope that it will give them a feeling of one-ness."

The cantata's title expresses the centuries-old dream of Christians: "One Holy Church."

Its mood is both majestic and joyous—befitting the theme of Christian unity.

The messages of the cantata's three parts are sounded in the first notes of the introduction. This wi played in the convention performance by the St. College Band (Miles Johnson, director), augm by players from Concordia College, Moorhead, Mi concert band was chosen because of the copious needed to fill the wide expanse of the Minne Auditorium.

The cantata begins with a double throb in the which announces, "One God." A pause, and the notes repeat, "One Church." They strike again, Mission."

The text was chosen from Scripture by pastors Joseph L. Knutson, president of Concordia C Moorhead, Minn.; the Rev. Oscar Anderson of head; and the Rev. Mandus A. Egge of Minneap working closely with the composer.

Spoken interludes of Scripture, which unify the also strengthen the feeling of a "festival service." narrator at the first performance will be Dr. C S. Schultz, outstanding speaker and ALC stewa director who has been elected executive secretary Board of Trustees of The ALC. The narratio will facilitate performance by groups smaller th 550-voice mass college choir which will mak premiere.

In fact, Mr. Christiansen told an interviewe music was "composed as a vehicle for the text."

When The ALC Standing Committee on W and Church Music, of which Pastor Egge is cha asked Mr. Christiansen to undertake a cantat composer said he didn't think he could find tim teaching duties.

But the theme of unity, and the proposed were too striking to resist. He accepted the comm

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Tickets may be obtained in advance for the con Saturday evening, April 23, by choirs of colleges and naries of The ALC. The concerts will be presented in va Twin City churches and schools. The tickets, at $1.00 may be obtained by writing to the Rev. Vernon Ande 886 West Nevada, St. Paul 17, Minn.

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and finished the project in the summer of 1959, much of the work in June and August.

"The text was very exciting to me," he said.

"It stimulates musical ideas. I feel the merger step in the direction of the unity of all Christian

(Continued on pa

ANOTHER CONSTITUTING CONVENTION

e pictures are scenes from the days when The Evangelical
ın Church (then named the Norwegian Lutheran Church of
:a) was young. Photographer was the late Mr. A. J. Anderson,
as an employee of Augsburg Publishing House for 68 years.
the top: the head of the procession leading to the St. Paul
rium for the Constituting Convention, June 9, 1917; this is
legation of the Hauge Synod. At the bottom, the delegation
United Church. At the right, the choir sings Christiansen's
mation Cantata," accompanied by Minneapolis Symphony
tra. Below, two scenes from our first "mass" Luther League
ntion, Red Wing, May 16-18, 1919. The man wearing the hat
. Anderson. How many of the Luther League "officials" can
me?

Editorials...

The Days of Our Years

This is a continuation from last week of our comment of *The Lutheran Church Among Norwegian-American Lutherans,* by Nelson and Fevold. Just by way of reminder: this two-volume set, published by Augsburg Publishing House, will be off the press shortly. Pre-publication price until May 2, $10.00; after that, $12.50. Last week's comment was confined to some general remarks and a brief discussion of Volume I, covering the period before 1890.

Now let us turn to the second volume. Here we are on more familiar ground—and the author (Dr. Nelson is the sole author of this volume) is on more dangerous ground. The period covered, 1890 to the present, can best be described as including a mountain peak at the beginning (the formation of the United Norwegian Lutheran Church in 1890); another peak at mid-point (the establishment of the present Evangelical Lutheran Church in 1917); and a third peak at the close (the birth of The American Lutheran Church in 1960). Between the mountain peaks are valleys and plateaus —the Kingdom work for which the synodical organization exists; the efforts to learn to live in the surrounding world; continuing attempts at understanding other Lutherans.

Those who were old enough in 1890 to share in the union are gone. Nevertheless, their sons and daughters are part of today's Church by the thousands, and they have vivid memories of what they have heard about those days. Many of those who participated in the union of 1917 are still active in the life of the Church; they are, in fact, the "elder statesmen" of today's Church. As for the past decade, that is not history; it is current events. All this means that, in dealing with this period, from 1890 on, the author runs the gamut of the opinions of untold thousands who have definite and often by no means objective knowledge of the events he is describing and interpreting. Some inkling of the stature of the author becomes apparent to any informed and interested reader, as he sees how Dr. Nelson has striven to understand the implications of the events he is dealing with.

To this commentator, there are three facets of the book which are especially praiseworthy. (1) Dr. Nelson senses the tremendous meaning of the union of 1890. In that event was embraced the besetting (the word is not too strong) vision of our fathers—for a truly Church. True, not all Lutherans of Norwegian were included. *But the principle was there;* and was literally the child of 1890.

(2) Nowhere in print, in either Norwegi English, have I read an account of the events l to the tragic division of the United Church an formation of the Lutheran Free Church which gled so hard and succeeded so well in interpretin of the most puzzling chapters of our history. A is done in such a way as not to wound the sensi of those for whom these matters are still person a few years, please God, the rift among us at this will be healed. Much that Dr. Nelson has writte help to heal it; nothing, it seems to me, will te perpetuate it.

(3) Possibly no period needed more careful ha than the years leading up to the union of 1917. I have high praise for the manner in which it i dled. There are those who will feel that Dr. Nel overly critical at some points. My own feeling (was raised in a home where "union" was never from family prayers from 1911 to 1917) is tha Nelson has done a better job of interpreting event ing up to 1917 than any other whose work I have

On two points, I find myself in some disagre with the author. A fairly intimate knowledge events of the past two decades does not bear out Dr. Nelson concludes about the American Lut Conference. It was far, far more than an offensiv defensive alliance against its big brothers on the and on the left. I will always believe that this conf of Midwest Lutheran general bodies was a nec intermediate step, not only toward the union w now about to consummate, but also along the longer route which is leading us to total Lutheran in America.

My second point of disagreement has to do wi last section of the book, particularly the pages tell of events leading up to the present union objection here is two-fold. In the first place, this history; it is current events. One can not possibly history while it is being enacted. It would have better to have concluded the book with the events or fifteen years ago.

In the second place, I feel that Dr. Nelson i objective in his interpretation of those current e I do not believe that it would have been possib

LC (remember, that is the group Dr. Nelson is ıg about) to involve itself successfully in a union ling also The United Lutheran Church in Ameri- n years ago. Had a *total* union, including also ıuri, been in the picture, that would have been at a remote possibility, although I doubt its probabili- he type of union into which we are now entering in my carefully considered opinion, the only possi- ype. And I thank God for it. Please note, my own ons are subjective; so are the author's. Which, I it, proves my point—that a historian should avoid ɔreting current events.

ɔw I wish there were space to write about other s of our new *History*. The "days of our years" have good years, happy years, fruitful years. Truly, "the y of the Lord our God" has been upon us. And tory in amazing detail is in these two volumes. e is the birth and life of the congregations: their gths and weaknesses, their aspirations and ac- ɔlishments. There is the expansion of the Church rd "the ends of the earth," with a steady growth ıission interest. There is the compassion of the ch, seeking to bind up the broken-hearted, to heal uffering. And, undergirding it all, is a program of tian Education so ambitious as to make us gasp— s we realize that our fathers walked by faith. It is mendous story and wonderfully well told by two whose roots are deep in its life.

O.G.M.

ward Two Conventions

he first is the Closing Convention of The Evangeli- cal Lutheran Church. It begins Tuesday evening, l 19, exactly two weeks after the date of this issue. is a regular convention of our Church, with much ame framework as every such convention has had the years. There is still business to be transacted plans to be made. Then, too, there are the usual es of worship. All of this will take on a somewhat al character, no doubt, since all of us will realize this is the last time we meet in full convention as urch.

e second is the Constituting Convention of The rican Lutheran Church. It begins Friday morning :00 in the Minneapolis Auditorium and closes Sun- evening. There, too, will be a beautiful blending of ess and worship. It should provide some of the est thrills of a lifetime, as we witness the birth of v general Lutheran body.

ere is one point which has possibly not been ed sufficiently, as far as the uniting Churches are rned. It is true that these are "Closing Conven- " It is not, however, true that they mark the final se of these three Churches. Take the ELC. We will continue to function during the balance of this calendar year. And our responsibilities do not end until midnight December 31, 1960.

During the remaining months of this year, the work of the ELC must be continued. Its schools, missions, and charitable enterprises continue to be dependent upon us who are members of the present ELC. It would be a tragedy if support of this work were to decrease during the balance of the year. Let us come into the new Church, "ready for business," on January 1 of next year. And let us come knowing that we carried on our best efforts to the very last day!

The Word Council

Questions and Answers

II

Is it true that the Evanston Assembly of the World Council of Churches refused to consider an amendment proposed by the late Bishop Berggrav providing that the phrase, "in accordance with Holy Scriptures," should be inserted in Article I of the Constitution, setting forth the basis for membership?

No, this is not true.

Article I of the Constitution of the WCC reads: "The World Council of Churches is a fellowship of Churches which confess our Lord Jesus Christ as God and Savior." Bishop Berggrav proposed that this be revised to read as follows: "The World Council of Churches is a fellowship of Churches which, *in accordance with Holy Scripture,* confess our Lord Jesus Christ as God and Savior."

However, the Evanston Assembly could not consider the amendment because it was sent in too late. Amendments to the Constitution must be submitted "not less than six months before the meeting of the Assembly." This is the same type of provision which may be found in many congregational constitutions, requiring several public announcements of the congregational meeting if the church property is to be mortgaged or the constitution amended.

The Evanston Assembly referred the Berggrav amendment to the Central Committee for consideration. The Central Committee set up a sub-committee of six members of whom two are Lutherans: Bishop Smemo of Norway and Bishop Noth of Germany. The sub-committee has made several progress reports to the Central Committee and will be ready to present a completed report to the next Assembly, meeting in New Delhi, India, Nov. 18-Dec. 5, 1961.

It may now be said that it is likely that the committee's report will not only recommend the inclusion of Bishop Berggrav's proposal but will go farther in the direction of Berggrav's intent than he asked.

"He Who Has An Ear"

By R. M. Ols

Seven times in the book of Revelation the words make their appearance: "He who has an ear, let him hear what the Spirit says to the churches." Each of the seven Churches is to hear the same refrain. Whether their works are good or their hearts are cold, this is the call of the Son of God.

Surely the Son of God still speaks to the Churches, in the midst of the works which they do in His name and in response to His Gospel. When the Churches examine their giving, their support of the many-sided work of the Church, their ear ought to be especially ready to heed the Spirit of God.

When the 1960 Budget of the ELC was presented for adoption these were the opening words: "We will be drawing the plans for two years of modern church history. We will be taking a look at our place among the Christian Churches of the earth and the responsibilities which come out of that company. We will be looking at our Christian mission in the life of a nation increasingly called to world leadership and at our proper response to the spiritual needs of our world neighbors."

We are now, as a Church, moving quickly into 1960. The objectives in support of the budgeted program have been examined and summarized. They are displayed below:

ANALYSIS OF 1960 OBJECTIVES

DISTRICT	1959 Receipts	1959 Objective	1960 Objective	Needed to Reach 1960 Budget **
Eastern	$1,486,972.33	$1,517,465	$1,576,551	$1,665,409
No. Minn.	687,521.80	690,747	718,400	770,024
So. Minn.	1,356,901.93	1,351,982	1,407,392	1,519,730
So. Central	608,351.98	606,624	635,433	681,354
So. Dakota	616,019.87	613,361	637,913	689,942
No. Dakota	671,703.00	671,703	690,805	752,307
Rocky Mt.	280,165.88	286,229	300,402	313,786
Pacific	348,194.46	352,648	383,339	318,978
California	312,222.22	313,014	341,966	349,689
Canada	132,434.34	127,982	134,925	148,326
No District	26,373.10	.....	.....	.....
Luth. Students	300.00	.....	.....	.....
TOTAL	$6,527,160.91	$6,531,755	$6,827,126	$7,280.546
1960 Budget			$7,258,124.00	

** These amounts project the 12% increase in giving which will be needed if the 1960 Budget is to be met. This is illustrative information, not an allocation to the district.

There are some facts which sound upon the ear of the Church as these objectives are examined. They are disturbing and sobering. They say, "Is this the way we take our place among the Christian Churches of the earth in this present age?"

The facts are these: The adopted Budget of the ELC for 1960 is $7,258,124. The total of the objectives this budget, as reported by the congregations is $6,8 126. We are short by $430,998 in responding to the w we have agreed we ought to be doing in 1960, the year of history for the ELC!

In the year just closed we ended up $328,000 shor the budgeted amount. Throughout the year our jectives were $300,000 short of budget. If we repeat pattern we will be $450,000 short by the end of 19 What is the Spirit of God trying to tell us, if we give ear to Him?

In 1958 we were short of our budget by $60,000. 1957 we were short by $375,000. In each of those y we also fell short of objectives. In the four years have worked with objectives instead of apportionm our objectives have met the budgeted amount only o which was in 1958.

The ELC must go back to 1956 to find the last it met its Budget in full and this was the last yea apportioned amounts to districts, circuits and congr tions. "He who has an ear . . ." what does he hear a looks at this record?

Ought we not admit that we are still learning to exercise our congregational freedoms within framework of convention decisions and mutual ag ments to support the mission of the Church? O we not admit that we still have a great testimon faith which we ought to write and which we wan write—but which has not yet been written?

There are patterns which show themselves among congregations in this matter of setting up objectives responding to them. There is one large group w places the objective within the congregational bud Sometimes this is the benevolence section of a two- budget. Sometimes it is within a totally unified bud Following the adoption of that budget by the congr tion, the course is set for the year. No further consid tion to convention decisions and the budget situa of the ELC seems possible, even when the new facts known. Each year there are some congregations w break through this pattern by opening the doors additional funds to supplement the budgeted am for the ELC. Some of it comes from the auxilia some from individuals who have a strong sens Christian mission and purpose, some from special o ings and other sources.

(Continued on pa

Go Go and the Welfare Board

Go Go and the White Boy

ıe retention of Alice Marie Combs by her foster nts after the New Jersey Board of Child Welfare decided that the Combses were unfit parents will t with general satisfaction. More than sentiment is lved. The Combses, who had had Alice Marie for e years, were in effect adoptive parents at least in sense that during the period of their care for the d, the most important chapters of Alice Marie's tional history were written. To uproot her at this ıt for the reasons given by the Board would not have broken a few million hearts but, more imtant, would have damaged the most subtle and ile roots of her spirit.

revert to a piece of personal reminiscence. When as very young, I read the story of "Go Go and the ite Boy." It was the pathetic account of a little boy s who was shipwrecked off the coast of Africa and o when he was washed ashore was found and cared by a female gorilla named Go Go. (The motif is mon enough and has had more elaborate treatment he hands of Kipling, Edgar Rice Burroughs, and ob Wasserman.) After a time, the boy's father (miulously saved and with a new ship under him) ises along the coast in search of his son. In a native age he spies a little white boy playing with some kaninnies. Wonder of wonders, it is Nils! The father hes over to the child, picks him up in his arms, and ries him to the shore where the ship's boat is ched. As the light craft cleaves the waves on the to the anchored vessel, a gorilla races out of the st uttering plaintive yowls. It is Go Go. Weeping, s calls to the animal, "Goodbye, Go Go. You were onderful friend. Goodbye, Go Go."

Natural Piety

began some eighteen years ago to read the story my children. It was universally admired even though effect on their sensibilities was always the same. vitably when I got to the rescue of Nils, tears began flow. It happened in 1942, 1948, 1952 and 1956. ere was also a shade of resentment directed at Nils' ıer for breaking up the fine relationship between s and Go Go. The children felt, I think, that alugh Nils' rescue was unavoidable, some sort of mal injustice had been done Go Go.

Dangerous Dreamers

I am not advocating gorillas as foster parents. But I should like to stress the role of the sub-rational in the life of a child. There are relationships which are much more important than those based on an equation of intellect. The charge against the Combses was that they were relatively stupid and that they looked only at TV. The argument veils a dangerous assumption and an even more dangerous dogma. The assumption is that parent-child relationships should be altered when in the opinion of social agencies it is advisable to do so. On the basis of this assumption even blood parents with a child brighter than they would be in danger of losing their natural right to the child if some social agency determined that it must be so.

The dangerous dogma is that it is possible forcibly to refashion life according to some cloudy ideal and to bring it closer to the heart's desire. To build Utopia. To grow a new Paradise.

> *We shall not rest from mortal strife, nor shall our sword rest in our hand*
> *Till we have built Jerusalem in England's green and pleasant land.*

wrote the genius and the dreamer William Blake. But Blake for all his ability was a fantast and a heretic. It is not for sinful men to build Jerusalem. Jerusalem, if it comes at all, comes down from heaven. It is not of our making. And when we try to make it, disaster follows. Lenin and Marx did not know this, nor did Mohammed. But we should know it. And not let the specter of Russian education stampede us into a totalitarianism which, while it may safeguard our national intelligence, proceeds to destroy the fabric of our common life.

Toward Easter Day

The Glory of the Resurrect

The Epistle: I Corinthians 15:12-21 • The Gospel: Luke 24:1-9

Monday, April 11

COMPLETE

Luke 24:6-7

"Remember how he told you, while he was still in Galilee, that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise."

The two men who "stood by them in dazzling apparel" called to the remembrance of the visitors to the tomb the very words of Jesus who had said these things would take place. He would die at the hands of men, and be buried. But He would rise again on the third day. The word He had spoken was a strange word, hard to understand, difficult to believe. But now it had been fulfilled. This is the glory of the resurrection. Christ, who said He was greater than the foes of man, demonstrated that truth clearly in the resurrection.

Here is the truth that fills me with the spirit of triumph, dear God. My Jesus is from everlasting to everlasting, and in Him do I hope. On this truth I stake my life, my death, my eternal welfare. In His Name. Amen.

✚

Tuesday, April 12

REJOICING

John 20:20

When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.

When Jesus came and showed Himself to the disciples they were filled with rejoicing. And with good reason. They had pinned their hopes on Him. When He was gone, all was lost; when He came again and showed that He was risen indeed, they were overwhelmed with gladness. This is another part of the glory of the resurrection. There is nothing in the experience of man that brings the real note of joy to the heart as the realization of this fact. The living, reassuring, forgiving, strengthening Christ stands also in our midst.

We rejoice, blessed Jesus, that You are with us in the Church, in our homes, in our lives with Your living presence. The gladness we know is the gladness of victory, of strength, of sonship with You. Amen.

✚

Wednesday, April 13

THIS CLAY

Romans 8:11

If the Spirit of him who raised … *from the dead dwells in you, he raised Christ Jesus from the dead* … *give life to your mortal bodies.*

We need not be reminded that we but dust. Each time we journey to cemetery we have a stern reminder that truth. But it is the glory of resurrection that God in Christ has deemed this dust so that it, too, be called forth from the tomb, just Christ was raised again. This is depen upon whether the "Spirit of Christ d in us." And this Spirit we may hav we look to Jesus who is the Author Finisher of our faith. Our mortal b have in them the seed of immorta This seed is Christian faith.

Running through the hard experi of death, O God, is this persistent t that this clay has been redeemed, will be called forth from the grave. this be the note of rejoicing even w we sorrow. Amen.

✚

Thursday, April 14

BEGINNING NOW

Ephesians 2:1

And you he made alive, when you were dead through the trespasses and sins in which you once walked.

There is a symbol in the resurrection which also contributes to its glory. The fact that Christ rose from the dead, not only assures that "all the dead in Christ" shall be raised, but it also means that in Christ there is power to call men forth from their trespasses and sins so that they shall live a new life in Him. The resurrected life does not begin after death, so to speak, it begins now. Up from death we are called to walk in newness of life. Gone is the old life of sin. Now beckoning is the new goal and purpose. Present is the new power, a hope, a confident living unto Him.

How good it is to be alive in the Christian faith and hope, O God. For this gift that is given out of Your gracious hand we are forever grateful. Give us this spring in the step of our Christian endeavor. Amen.

✚

Friday, April 15

THE WINNERS

I John 5:4

For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith.

There are always those who win and those who lose. What is true in the affairs of the world is true in the spiritual realm. Our verse speaks of those who "overcome," of "victory," of being "born of God." How do people become winners? By being won by the love of God in Christ Jesus. That is the only way. When you are won over to Christ you share in the victory of the resurrection. This is a part of the glory of the resurrection. This is no little prize won of flexing our own muscles; this is the great prize of eternal life that was won by the Victory of Christ.

It is not my doing, indeed, that brings to me the precious prize of victory that overcomes the world. It is mine by trusting in Him who alone is the Resurrection and the Life. Praise be to His Name! Amen.

✚

Saturday, April 16

CONTROLLED

Colossians 3:1

If then you have been raised … *Christ, seek the things that are ab where Christ is, seated at the right … of God.*

Another facet of the glory of resurrection is that it gives to those stake their whole lives upon it, a m of control. This control comes from a where Christ is in His mediatorial … and in the uplifting power of the Spirit. The life of the Christian is re upon the Word and prayer; upon stant contact with God, a true evalua of things, a careful, love-impelled soj here. It is no longer a life lived as sinful nature pleases, it is a life sp out according to the will of God controls me.

I am not asked to disdain all th on earth but You would have me ho them lightly. You do not ask m scorn what I see, but You encourag to see best and as most real what have set before my eyes. Amen.

Correspondence

Study Appreciated

vigorous salute to you for the ent Bible series by Pastor Bru- I'm wondering if you have back of these that I could make avail- on the reserve shelf in the Wal- College library? I am much en- d about leading our people into Vord inductively. Pastor Bruland an excellent job of this.

(The Rev.) Dar Roa
Forest City, Ia.

Stands Silent

second all who say the Lutheran LD is hugely improved. I have it since it was a Norse edition in May I say thanks to Kermit on of Alberta, Canada for echo- ny own thoughts and wishes for all service book and hymnal. The nusic edition is too heavy for us rs to carry and hold. Also why ot each congregation mimeograph articular order of service used in- of us hunting for this and that etc.? I for one simply stand during this part.

Mrs. O. J. Pederson
Portland, Oregon

stead of mimeographing your why not follow the service as it nted in the book? Experience has n in congregations where a real is made to learn the service that is less paging back and forth one might at first suppose.
—The Editors

ay Is a Day

vould just like to say a few words upport of Rev. Nelson's article Case Against Evolution" and in er to Mr. Allen W. Curtis whose supporting evolution was in the uary 23 issue.

m not a scientist and do not wish ter into a long debate with Mr. s. I just wish to point out, in sup- of the Biblical statement that the and universe surrounding it were ed in six days of twenty-four , that each day is described thus: "And the evening and the morning were the first day"—And the evening and the morning were the second day, and so on. Also the fact that the Lord "blessed the seventh day and hallowed it because He rested from His labors." In other words the Sabbath was instituted and given as a testimony and memorial of the six days of creation. If these days can be stretched at the whim of people who would rather believe in evolution, then other "days" mentioned in the Bible are not, or need not be taken as normal days either; such as Jonah being in the whale three days, it rained for "forty days and forty nights," Jesus was dead three days, etc.

G. Wartchow
Milwaukee, Wis.

God's Work Day

► Referring to the Creation Story in Genesis the first chapter, it seems that most theologians in our day hold to the theory that the six days of creation are to be understood as six periods of uncertain length.

But how will this theory correspond with Genesis chapter 2, verse 2, where it says that God "rested on the seventh day from all his work that he had done." Does it seem reasonable to assume that God rested *during a period* of, say, a thousand years?

According to the Book of Hebrews, chapter 11, verse 3, it says: "By faith we understand that the world was created by the word of God, so that which is seen was made out of things which do not appear." So then, it is *by faith* we understand the creation story, and not by reason, logic or by any conjecture which we are asked to accept.

However, when geologists tell us that the earth is millions of years old it ought not disturb our faith, for God was at work even before man could think in time and space. When it says in Genesis 1:2 that "the earth was without form and void," when God in the beginning of time and space created it (or re-created it), the indication is that there were creative forces as well as destructive forces at work even before the socalled historic creation.

Johannes Ringstad
Ashby, Minn.

Likes Homey Articles

► I missed "From a Country Parsonage" in the last issue of Lutheran Herald. It is articles such as this that help keep me interested in the paper.

So many of the articles have such big words and are written in such a way that many of us don't get anything out of it, Karl Olsson's articles, for instance, until the March 8 issue, which was so understandable.

I like "For the Family Altar," the church notes, people and the news, but would like more "homey" articles.

Mrs. Maurice Sargent
Twin Valley, Minn.

Una Sancta

(Continued from page 10)

I believe this is a movement that is becoming more and more worldwide. . . ."

The audience joins the choir in singing three chorales of German, Norwegian and Danish heritage—representing the American, Evangelical and United Evangelical Lutheran churches which will be newly united at the time of the first performance.

The work begins in dignity and ends in praise. In its opening section, One Church, the narrator sounds Old Testament injunctions and the promise of the Lord: "And I will make of thee a great nation."

Words from the Gospel express the theme in the second section, One Church. "Sanctify them through thy truth; thy Word is truth," intones the narrator, and the choir weaves out this theme—

"There is neither Jew nor Greek, nor bond nor free, nor male nor female:

"For ye are all one in Jesus Christ."

Texts for the concluding section, One Mission, are taken largely from Matthew and Revelation. The music rises to a stirring chorus of Hallelujahs to be sung in a "voice of mighty thunders."

Move to Suburbs Waning City Churches Gaining

Two stories last week indicated a reversal of the trend which has plagued city churches for the past generation. Inner city churches now seem to be gaining in membership and influence and the move to the suburbs is being reversed with families moving back to the city and its advantages.

The Rev. Carroll L. Charles of New York, the ULCA's secretary of the urban church, who has just completed a tour of eight midwest and western metropolitan cities, said the main struggle has been won by inner city congregations. "Our churches have taken the most important step in self-preservation," he commented. "They are staying right where they are."

Pastor Charles addressed more than 160 ULCA urban and suburban pastors during his two-week trip. He spoke in San Diego, Los Angeles, San Francisco, Portland, Seattle, Denver, Kansas City and St. Louis.

He said the purpose of his trip was to discuss with metropolitan pastors the problems of the United Lutheran Church as it seeks to serve a rapidly changing urban society. He told the pastors that "we must remain at strategic points throughout the city to proclaim the Word of God to all people regardless of the cost or sacrifice to the church."

Pastor Charles warned them not to expect miracles. "We're confronted with problems that have been gaining momentum for 50 to 75 years," he said. "We're not going to reverse this trend in a decade. It will probably take a generation to develop an effective ministry in our cities."

People Moving Back

In Philadelphia a city planning expert told a United Church of Christ conference that inner city churches may expect large growths in membership in the next few years.

"The movement of persons back into the city from the suburbs has already started," Edmund H. Bacon, executive director of the Philadelphia City Planning Commission, said.

Mr. Bacon excepted New York from American cities which may expect renewed confidence in the city as the ideal dwelling place for professional and business workers and their families.

He cited better housing, cultural advantages and short travel distances within the city as reasons which will compel a "back to the city" movement. "Future blighted areas will be in the suburbs," he added.

William L. Rafsky, development coordinator for Philadelphia, told the more than 100 pastors attending the conference that churches should encourage city residents to foster community development by using their own funds.

He said federal funds ten times greater than the present total of $30,000,000 a year should be provided for urban renewal, which, he added, was "the only salvation for cities such as Philadelphia."

William H. Ludlow, director of programs for the Philadelphia Redevelopment Authority, said the city was cooperating with the Philadelphia Council of Churches and the Philadelphia Roman Catholic Diocese in setting aside "adequate numbers" of church sites in each urban renewal area.

"QUEEN'S BIBLE?"

Scottish opposition to the name chosen for a new interdenominational translation of the Bible by British scholars may considerably affect its distribution north of the border. It has been entitled "The New English Bible."

One alternative favorably regarded is to call it "The Queen's Bible" to distinquish it from the Authorized Version popularly known as the King James Bible.

Composition of the New Testament already has begun and joint publication by Oxford University Press and Cambridge University Press is scheduled early in 1961. Translation of the Old Testament is under way but is expected to take several more years.

Perry L. Norton, New York C planning consultant, said city churc have an obligation to take part in " cision-making about the communit including urban renewal.

The Rev. Joseph W. Merchant New York, secretary for the inner church of the Board of Home Missi of the Congregational Christ Churches, said "the enormous job urban renewal is too big for our An ican cities unless they find an eth and moral base for the sacrifices quired."

Lin Yutang . . .

'Theological Hodge Podge

Dr. Lin Yutang, noted Chris Chinese philosopher and author, in Hanover, Ind., that "theolog hodge-podge" was keeping intellect from joining the Church.

He addressed an institute in "Ch tian Perspectives in Contemporary ture," at Hanover College, a Un Presbyterian school.

Speaking on "Religion and the M ern Educated Man," he asserted "accretions and additions to the sin teaching of Jesus—love God and thy neighbor—were turning the i ligentsia away from the Church."

"Any man of unbiased mind will read of Jesus Christ cannot but realize that here is the revela of God," he said. "Jesus Chris enough."

Dr. Yutang, son of a Presbyte minister, is the author of 36 books, of which, "From Pagan to Christi tells of his recent conversion to C tianity.

He classified his theology as "he doxical heresy" and said, "I am n good Christian but a man who tri think for himself."

"Theological hodge-podge kept away from the Church for 30 ye Dr. Yutang said, adding that though he has become a Presbyte he has "little use" for denominati differences.

Japan Sees Martin Luther

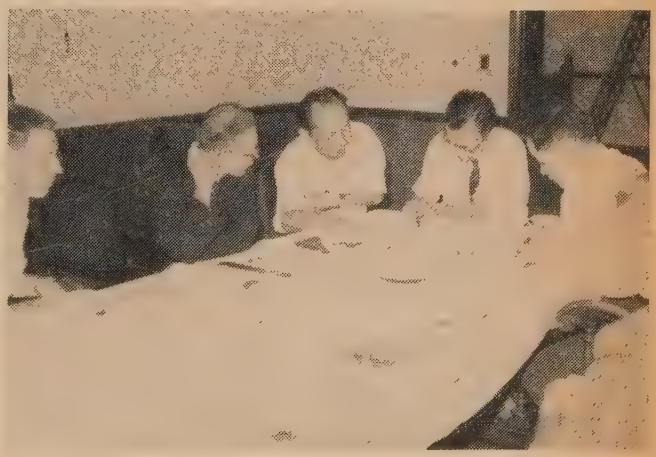
artin Luther is now speaking Japanese. Ten 16mm . prints of the Martin Luther motion picture have produced in Japan with "dubbed" lip synchro- 1 Japanese sound, under an agreement between apanese government and the Lutheran Literature ty of Japan.

overnment restrictions on the import of foreign has made it impossible to show the film through lar commercial channels. Therefore it was decided roduce the film in 16mm.

out 9,000 people saw the film in its initial show- in halls and churches in nine major cities during uary. In most places the halls were filled to capaci- nd both Christians and non-Christians reacted rably to the film's message and technical quality. out 60 per cent of a largely non-Christian audience apporo gave the film high praise. In another survey, persons interviewed, all answered that the most ortant thing Martin Luther did was to preach "that is saved by faith alone."

ne viewer commented, "I have known about Martin her before from the study of history, but my wledge was not precise. I could really know him ugh this film. I feel drawn toward Christianity." roduction of the film was made possible through eration of Lutheran Church Productions and four erican Lutheran mission boards who contributed 00 to the project. Other costs were covered through ing the prints in advance to interested Japanese estant groups.

se photos show the people standing in line for the al showing of the Martin Luther film in Japan. At the r right the script is being prepared for the Japan ion.



April Church-of-Month in Historic Morristown

The historic city of Morristown, N. J., is the site of the church-of-the-month for April. A 3½-acre estate has been purchased for St. Mark Lutheran Church in this city of 17,000, which was a center of activity during the Revolutionary War. A growing number of chemical, drug, and other firms are now locating in the city. Many residents also commute daily to New York City, about 40 miles away.

The church site is near the boundary between Morristown and Madison. The property obtained includes a large brick mansion which will provide an apartment for the pastor as well as adequate facilities for activities at the beginning. After a church is built, it is expected the house can be used for Sunday school space.

The Rev. H. J. Rasmussen, Jr., of Mt. Prospect, Ill., has accepted the call to serve this parish and will begin work there about June 1.

12 Scholarships Awarded

Award of 12 post-graduate scholarships totaling $10,000—an amount greater by 25 per cent than any previous allocation—was announced by officials of the Men's Brotherhood of The Evangelical Lutheran Church.

The stipends of from $500 to $1,500 will enable teachers, pastors and theological professors to continue advanced studies in both religious and secular fields, said Leonard Ramberg, Minneapolis, secretary of the Brotherhood scholarship committee.

The money came from individual contributions to the Brotherhood Builder program of the ELC men's auxiliary. Including this year's awards, the program has provided more than $50,000 in scholarship money since 1947.

Aim of the scholarships, said Mr. Ramberg, has been to promote "a higher standard in Christian college and seminary education."

The Brotherhood this year is providing $3,000 for grants to lay teachers at Lutheran colleges, and $7,000 in post-graduate theological scholarships. The total amount is one-fourth greater than the previous peak of $8,000 contributed last year.

Two parish pastors, three teachers at Luther Theological Seminary, St. Paul, Minn. and seven college teachers received scholarships for the 1960-61 academic year.

The pastors are the *Rev. Vernon P. Faillettaz,* Chicago, Ill., $1,500 for work in New Testament studies at the University of Chicago, and the *Rev. John E. Quam,* Henning, Minn., $1,000 to study church history at Yale University.

From the seminary are *Dr. Herman A. Preus,* $1,000 to study theological and historical backgrounds of American Lutheranism in Scandinavian and German universities; the *Rev. Richard S. Hanson,* $1,000 for work in Old Testament Biblical studies; and *Gerhard O. Forde,* $500 to study history of Christian thought at Harvard University.

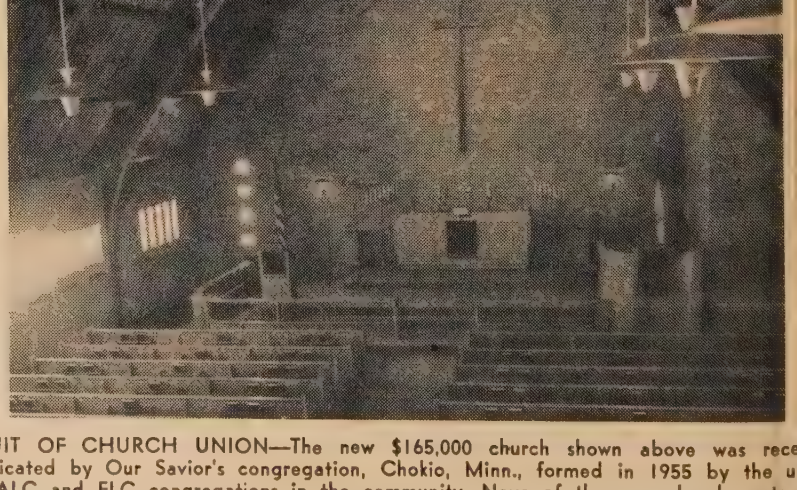
Others granted post-graduate theological scholarships were *Albert B. Anderson,* former Augsburg College teacher now at Harvard, $1,000 to continue study in philosophy of religion; and the *Rev. Stewart D. Govig* of Pacific Lutheran College, Tacoma, Wash., $1,000 for advanced work in religion at Brown University.

The five lay teachers given Brotherhood scholarships were the following: *Roger W. Anderson* of Luther College, Decorah, Iowa, $500 for stud in secondary education; *Martin Mohr* of Luther College, $500 for c tinued studies in English at Univers of Iowa; *Donald H. Pilgrim,* Lut College, $500 for mathematics stu *Rodney G. Grubb* of Concordia C lege, Moorhead, Minn., $500, politi science; *David C. Murray* of Aug tana College, Sioux Falls, S. D. $1,000 for study in music.

PLC Choir Tours

The Pacific College Choir of West under the direction of Profes Gunnar J. Malmin will take its 3 Annual Concert tour in April. A p of this tour will be the appearance the choir along with other choirs at Constituting Convention of The An ican Lutheran Church. The itiner for the tour is as follows:

April 14—Kennewick, Wash.
April 15—Kellogg, Idaho
April 17—Kalispell, Mont. (A.M.)
Havre, Mont. (P.M.)
April 18—Glasgow, Mont.
April 19—Williston, N. D.
April 20—Minot, N. D.
April 21—Bismarck, N. D.
April 22—St. Cloud, Minn.
April 23—St. Paul, Minn.
April 24—Minneapolis
April 25—Moorhead, Minn.
April 26—Sidney, Mont.
April 27—Billings, Mont.
April 28—Butte, Mont.
April 29—Missoula, Mont.
April 30—Spokane, Wash.
May 1—Seattle, Wash.



FRUIT OF CHURCH UNION—The new $165,000 church shown above was rece dedicated by Our Savior's congregation, Chokio, Minn., formed in 1955 by the u of ALC and ELC congregations in the community. Nave of the new church seats An overflow room adds 200 to the seating capacity. Attached to the church is a story educational unit containing 17 Sunday school rooms and other facilities for the of the parish. The Rev. C. A. Dirksen is pastor of this 700-member parish.

Who Has An Ear

(ued from page 14)

year of 1960 can be a year of
ng the patterns on objectives if
t company of congregations will
through this local pattern and
additional needs be known and
ditional response be invited.
re is another large group of con-
ions which follow the pattern of
ng all local expenditures first
etting the benevolence support
second. In so doing their gifts
very slowly in the first ten
is of the year and begin to move
generously toward the end of the
By that time, however, the
at needed seems so great that it
y to agree "it is too much." The
ive is not met, to say nothing of
exceeded, because of a pattern.
too, there are those places where
attern is being broken and the
s are much happier. The decision
ng made to keep benevolence at
on a par with local expenditures,
nave it sent in each month. As
esult of this break-through there
le problem in reaching the es-
hed goal, with a strong possibility
tting some of the "extras" for
olence actually remain as "ex-

who has an ear . . . let him listen
reads and considers what this
of 1960 might be for the ELC!

ESIDENT OF LUTHER COLLEGE

**e Articles of Incorporation of Lu-
er College state: "When the presi-
nt of the College is to be elected,
e Board of Regents shall request
e members of the congregations
the Church to submit to the Board
mes of persons deemed qualified
r the position to be filled."—Arti-
e VII, Paragraph 7.04.
ection of president for a term of
years will take place May 28,
'60. Recommendations may be made
Frank R. Miller, chairman of the
ard of Regents, Luther College,
ecorah, Iowa, before April 20.**

People

The Rev. Oscar Laaveg, formerly pastor in Camrose, Alta., is now serving as pastor of Trinity and St. Olaf Churches, Belmond, Ia.

The Rev. A. T. Bjerkestrand has resigned from his parish at Valier, Montana, in order to accept a call to Edison Church, Bow, Wash., effective May 1.

The Rev. A. Martin Eidbo has resigned as pastor of First Church, Kennewick, Wash., in order to accept a call to establish a Home Mission congregation in the Lake Hills area, east of Seattle, Wash.

The Rev. A. E. Dahlen, formerly of Bow Island, Alta., is now serving a four-church parish centering in Frontier, Sask.

The Rev. M. P. Kaatrud is serving as interim pastor of Faith Church, Madison, Minn.

The Rev. M. B. Odland, formerly of Provost, Alta., is now serving as pastor of St. Paul's Church, Prince Rupert, B.C.

CORRECTION

The annual pledge of the Women's Missionary Federation of the ELC for the Brazil Mission Field is $100,000. The amount mentioned on page 4 of the March 22 issue of "Lutheran Herald" was in error.

Changes of Address for ELC Pastors

Wallace Aos, 1432½ George St., La Crosse, Wis., 3-1-60

Karsten E. O. Baalson, 698 Lookout Ave., Prineville, Ore., 3-21-60

Arnold R. Bensen, 6129 W. Melrose St., Chicago 34, Ill., 2-2-60

Arnold O. Blom, 709 Carlton Ave., Cloquet, Minn., 3-15-60

James E. Braaten, 609-12th Ave. N. W., Austin, Minn., 2-25-60

Richard Combs, Hq. 3rd Brig., Off. of Chaplain, Ft. Ord, Calif., 2-25-60

Walter H. Evenson, 418-5th St. N. E., Madison, S. Dak., 1-31-60

Herman S. Fauske, 4809 Aspasia Lane, Minneapolis 24, Minn., 2-15-60

Paul M. Fretheim, Frankfort, Mich., 2-1-60

M. E. Hauge, 811-7th Ave. S. W., Austin, Minn., 2-20-60

Oscar Laaveg, Belmond, Iowa, 3-1-60

John Lokken, 1105-24th St. S., Lethbridge, Alta., Canada, 3-9-60

W. J. Madson, P.O. Box 2127, Salem, Ore., 2-26-60

Sidney M. Nelson, Joplin, Montana, 2-14-60

Erling Nilssen, Box 530, RD 1, Marcella, Rockaway, New Jersey, 2-1-60

Arthur L. Swenson, 906-10th St. N. W., Austin, Minn., 2-20-60

O. Tieman, Trempealeau, Wis., 1-31-60

Irwin Tweet, 609 Southwood Dr., S. San Francisco, Calif., 2-1-60

K. B. Vaaler, Colton, S. Dak., 3-15-60

R. M. Williams, 2930 Birchwood Dr., Bemidji, Minn., 2-1-60

Newly Ordained . . .

Erno J. Dahl, Texas Lutheran College, Seguin, Texas

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: St. Paul's Luth. Church, Peter A. Thompson, Pastor, offering Investment Certificates at 6% for 10 yrs. Write 625 W. Foothill, Monrovia, California.

For rent: Modern cottage adjoining Minne-Wa-Kan Bible Camp on Lake Andrusia, Cass Lake, Minn. Will sleep 8. Available in June and July. T. H. Megorden, 502 17th St. NW, Minot, N. D.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

FOR SALE

Farms

132-acre farm, all tillable; barn 36x62 with drinking cups; modern house. Near Lutheran Church and Public School. N. of Luana, Ia. 660-1A

121-acre farm, 100 acres tillable. Good bldgs. 8 room modern house, good school facilities. 1½ mi. from church and town. NE. Ia. 660-2A

180-acre farm, all modern. S of Decorah, Ia. 660-3A

224-acre farm near Elkador, Ia. 150 acres under cultivation. Modern 3 bedroom home with hot water heat. 2 large barns, bunker silo. New machine shed and a 6000 bu. corn crib. Priced to sell. 660-4A

125-acre farm, 80 acres tillable, 45 acres permanent pasture with good spring. Good bldgs, new barn and hog house, all modern with pressure systems and automatic heat. Iowa. 660-5A

240-acre farm with 175 acres open. Modern home, new barn, spring in pasture. Near Lutheran churches. Ia. 660-6A

238-acre modern dairy and beef farm, N of Decorah, Ia. 660-7A

80-acre farm, full set bldgs. Very good fence. Modern home. Ia. 660-8A

123-acre farm, Canoe Twp., Ia. Modern home, water in barn. School bus rt. 660-9A

121-acre farm, all tillable. Good modern bldgs., ¼ mi. to ELC Church. NE of Northfield, Minn. 12-yr school, general store, elevator, etc. Easy access to S. St. Paul market. 660-10A

THE HANDBOOK
of
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ontaining the new Church's Boards and Officers, Constitution, and Bylaws, Dis-
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164-acre farm with 136 acres tillable. Good bldgs, NE of Westgate, Ia. ¼ mi. to Lutheran Church and cheese factory. 660-12A

360-acre farm, cent. Minn. Farm. Very good set bldgs. $75 per acre. Near county seat town. 660-13A

Homes

Large 11-room house, Highlandville, Ia. with attic and full basement; well, soft water, storage shed 24x50. Garage. ½-acre lot. 660-14B

4-room 2-story house, Ossian, Ia. Full basement oil floor furnace, water, sewer. Lot 140 ft. long. Nice residential area. 660-15B

3-bedroom house with living room, dining room, kitchen and 1½ baths. Oil hot water heat. Garden, garage. 1 block from business dist. Ia. town. 660-16B

35'x8' Continental mobile home. Excellent condition. Washer, dryer, water system. With or without two frame movable additions and land. Near Black River Falls, Wis. 660-17B

Businesses

Variety, self service, two owner store in 25 yrs. Only variety store in SW Minn. town. 660-18C

Farm implement in progressive Lutheran community. Well established and profitable. May consider active partnership if experienced. $35,000 deal. W Minn. 660-19C

WANTED TO BUY

Businesses

Two-man bakery in town of 2000-3000 pop. Prefer Lutheran community in Minn. 660-20C

Two funeral directors would like to purchase a funeral home establishment in Lutheran-Protestant community in Wis. 660-21C

FOR RENT

Farms

160-acre farm between Hawkeye and Oelwein, Ia. 660-22A

WANTED TO RENT

Homes

Single, employed gentleman desires to rent large room or efficiency apt. in or near Highland area, St. Paul, Minn. 660-23B

HELP WANTED

Christian middle-aged woman for cooking and general housework in boarding home for 8; in view of taking charge of home. 660-32F

Housekeeper to live in pleasant S. Mpls home. Care for 3 adults—one semi-invalid. No laundry, maybe some ironing. 660-33F

A married couple to operate farm N. of Garnavillo, Ia. 660-34G

Lutheran University desires instructors in Economics, English, Geography, History and Psychology. Minimal salary: Lecturer—$4500, Asst. Prof. $6000, Assoc. $7500. Prof. $8900. 660-35G

Houseparents for care of teenage children, Ia. Interesting, challenging work in pleasant surroundings. In-service training plan, good salary, maintenance, social security, and medical hospital plan. 660-36G

Married man for yr. round general farm work on 400-acre farm in SW Minn. All modern machinery. Separate new all modern 4-bedroom house. 1 mi. from active, rural ELC church. 660-37G

Single man to work on Red River Valley grain and sugar beet farm. Must be non-drinker, reliable, and have farm exp. 660-38G

Openings in near future to both men and women as group care workers who have interest and some skills in recreation, crafts, shop, etc. Requires single person or childless couple in good health, 21-45 yrs. of Good salary consistent with qualificat Liberal vacation and time-off. Child Home in Ia. 660

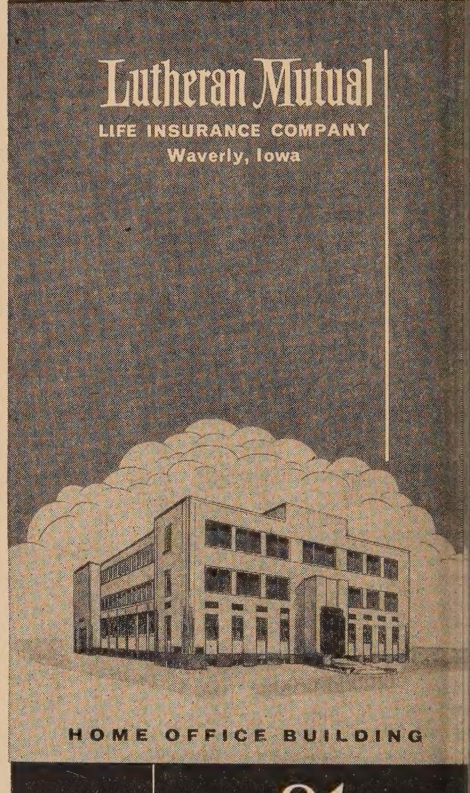
POSITIONS WANTED

Waitress, flower shop or receptionist, time; evenings, Mpls. 660

22-yr-old woman with Bachelor of Sc in Rural Sociology desires position private welfare organization or with ch as church social worker. Has office and also has done some writing and ed Prefers Minn. close to a state college. 660

Outstanding recor in 1959

- **INCREASED BUSINESS.** We issued $8,291,112 more life insurance than the previous year, an increase of 12.8%. Evidence of the confidence people have in our product and our company.
- **INSURANCE IN FORCE.** Lutherans now own well over a half billion dollars of Lutheran Mutual life insurance.
- **ASSETS.** Our assets now total $108,518,920, an increase of almost $10,000,000 in the past year.
- **INCOME.** Total for 1959 was $18,722,180, up from $16,986,885 in 1958.
- **SURPLUS FUNDS.** An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now $8,590,072.
- **RESERVE FOR DIVIDENDS.** A low mortality rate, conservative management and a favorable return on investments enables us to set aside almost 14% of our total 1959 income for 1960 dividends.



HOME OFFICE BUILDING

81st annual report
For the year 1959

Lutheran Mutual LIFE INSURANC COMPANY

Home Office ■ Waverly, Iowa

e-aged widow with 10-yr-old son ike job either at a Bible Camp or ping position, starting June 1. Es- fond of old people. 660-26D with family desires work as operator icing farm machinery, in E N. Dak. in at once. 660-27E g married man wants full-time work. ced in truck driving and industry. 660-28E ed man with 15 yrs exp. in most es of country banking desires to re- n agricultural community. 660-29E g man available for full-time posi- youth dir. and minister of music. legree and exp. as choir dir. and . Good recommendations. 660-30E le desires teaching position for 1960- n. Primary and Intermediate grades d. Public or Christian Day school ac- 660-31E

—Announcements—

Conventions

ey City Ct., April 16, Trinity Luther- nestown, N. Dak.
ton Ct., April 19, American Lutheran, k, S. Dak.
wood Ct., April 29, Grace Lutheran, le, Minn.
tevideo Ct., April 28, Saron Church, Montevideo.
in Ct., May 11, St. Olaf Lutheran, , Minn.
dson Ct., May 3, East Immanuel Lu- , Deer Park, Wis.
Earth Ct., April 26, Bethany Lu- , Frost, Minn.
k Hills Ct., April 28, Presho Lutheran h, Presho, S. Dak.
okings Ct., April 27, Sinai Lutheran, S. Dak.
ver Ct., May 3, Bethlehem Lutheran, nont, Colo.
mon Ct., April 26, Trinity Luth., Mo- , S. Dak.
dison Ct., May 5, Colton, S. Dak.
chell Ct., May 3, Salem Luth., Salem, k.
aha Ct., April 8, Our Saviour's Luth., a, Nebr.
ux Falls Ct., April 22, East Side Luth., Falls, S. Dak.
rmillion Ct., April 28, Hudson Luth., on, S. Dak.
tertown Ct., April 25, Grace Lutheran, rtown, S. Dak.
vre Ct., April 25, Havre, Montana

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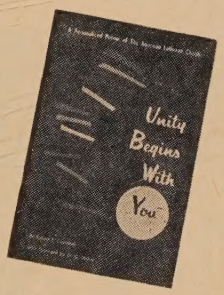

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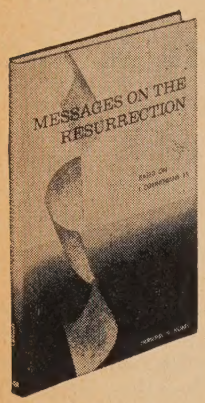

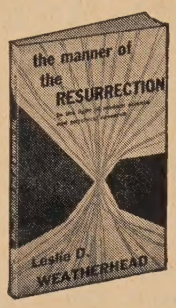

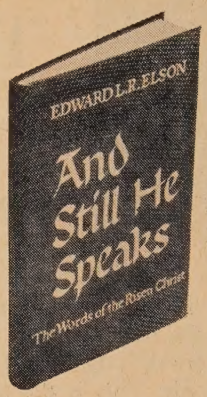

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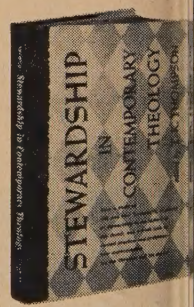

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